

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOTH MAKE MANIFEST IS LIGHT.—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

THE SOCIETY FOR PSYCHICAL RESEARCH: ITS THEORIES AND METHODS.

A REPLY TO MR. MYERS.*

I have an extreme dislike to "answering again." I would rather omit some fair points of attack than prolong a controversy. But in this instance I find Mr. Myers' reply so vulnerable, and his language so evasive, that I cannot resist the temptation.

I thank Mr. Myers for calling my attention to a passage which I now read for the first time, for it had quite escaped me, and in which he makes a most important revelation, but thereby only condemns himself and his colleague. The whole passage is so significant that I now reproduce it. He says:—

"In a report written by Mr. Gurney and myself, *Proceedings VI.*, p. 184, these words will be found: 'We have found (in discussing certain evidence) no need to postulate the existence of any intelligences except human minds, and human minds, not in hell or Heaven, but on earth as we know them. But, nevertheless, if other intelligent beings besides those visible to us do in fact exist—if man's own soul survives the tomb—then, no doubt, our telepathic experiments, or our collected cases of apparitions, interpreted as we interpret them, do suggest analogies of influence, modes of operation, which (it is hardly too much to say) would throw a quite novel light over the long controversy between Science and Faith. *It is only in some form of idealism that this controversy can find a close.*'" The italics are mine.

This passage took me quite aback. I was under the innocent delusion that with Mr. Myers and his colleagues the immortality of man, or at least his survival of the tomb, was no moot point, but in their minds an assured certainty and a positive belief. But it now appears they were only groping for an assurance on this point, and hitherto only groping in vain. The darkness still continues, for they say "we have found no need to postulate, &c., &c. . . . But nevertheless, if, &c., &c. . . . it would throw a quite novel light," &c., &c. I regret to find that this at present mere hypothesis of a Hereafter would be to them "a quite novel light," and change all the conditions of the controversy. I should think so, indeed.

Now let us view this passage in the light of telepathy. In their telepathic experiments and collected cases of apparitions they have found no need to postulate the existence of spirits. In other words, the conveyance of "the telepathic impact" over vast distances—over oceans and continents—between two mortal bodies—is so clearly possible and so easily understood, and so free from mystery, that there is no need to postulate any finer powers or existences. The thing is evidently so practicable, that to suppose more than mortal power is quite superfluous. Now this I call the very "ecstasy of madness." I was not aware that flesh and blood had such marvellous endowments.

I affirm, on the contrary, that magnetic influence between mortals cannot safely or probably be imagined to exist beyond

very narrow limits. It may exist between persons in the same room, or, say, the same building—when they are within eye-shot or earshot of each other—but not far beyond this small environment. But when it comes to long distances, then, if telepathy be admitted, it is absolutely necessary to postulate other and supernatural existences.

Mr. Myers admits the cogency of my argument on this point, and "defies the whole world to controvert it." He admits that telepathy is much more credible, less mysterious, and more conceivable in the case of a spirit to administer the impact, than of a gross mortal. It is certainly so, for a spirit is not pure Thought, or Will, or Emotion, but all these in a vehicle or continent—in one word, in a body. This was what puzzled Lucretius. He could not conceive Soul existing nakedly. Therefore, he rashly said that at death

"The spirit flies out, and dies i'th air."

For, as he could see nothing, he concluded there could be nothing, and this was the end of Man.

Mr. Myers firmly believes in telepathy, but he rejects what he admits to be the easier explanation and the more credible supposition, in order to embrace the more difficult and the less conceivable. He is not in a happy plight, thus halting between two opinions. I said truly that his own admissions only serve to condemn him the more deeply.

I have now fairly got Mr. Myers' "head in chancery," and he cannot wriggle out of it, if he would not be beaten out of wind and time, and be no longer able to come to the scratch, unless by making the sad confession: "But I do not believe in the existence of spirits; I believe in flesh and blood, and in nothing else." Very good. If the case be so, then I would recommend a slight alteration in the title of the Society—henceforth to be called "The Anti-Psychical or Sadduceean Society," after those eminent philosophers of old, "who say there is no resurrection—neither angel nor spirit."

Mr. Myers is evidently still in a fog, but through the mist I hail a streak of dawning light, and I find it in the following pregnant discovery: "It is only in some form of idealism that this controversy can find a close." I had said the same thing in other words: "You cannot compel assent by sheer force of evidence. The mind must first accept principles and be guided by them." The principle in my case is, that this visible universe is an universe of effects, and that beyond it, and to account for it there must be a universe of causes. Or, as it is well expressed, "the things which are seen were not made of things which do appear." The principle to be decided on *in limine* is—"Is there a Spiritual or Unseen Universe or not?" It is idle to attempt to prosecute psychical research except on this foundation. It throws quite another light on these phenomena and explains what is otherwise inexplicable.

I must pass to another point, the Barkas case. Mr. Myers says of the medium, "I have studied all her printed answers, but unfortunately the gross want of comprehension of the subjects inquired about, and the palpable blunders which the replies contain, seem to me to preclude us from regarding the case as affording evidence of the guidance of a scientific spirit."

This is a palpable blunder on the writer's part, and a monstrous assumption. He assumes that a spirit must be thoroughly and profoundly scientific. What proof, or even presumption, is there that a spirit must necessarily be scientific, and be able to give accurate answers? The question is, whether the answers can be believed to be made by an ignorant woman, never known to have turned her attention to such subjects; whether one wholly ignorant of the rudiments and even the terms of music could attempt to answer deep musical questions, and to answer them, moreover, instantly and rapidly? That is the question. Let Mr. Myers propound the same questions to any ordinary persons—male or female—and ask them to write down answers. I can easily guess the answer he would get.

* See correspondence between Mr. G. D. Haughton and Mr. F. W. H. Myers in August *Journal of Society for Psychical Research*.

Let him propound them to young ladies who have had years of musical tuition.

Now I have submitted these questions to three musical men in Southampton, known in the profession. Two of them returned a most favourable opinion, saying they were "deep questions, and the answers were able."

The third is an organist in a Southampton parish church, and his written report to me is: "These answers are *nearly all correct* to the best of my knowledge. A few of the questions on acoustics I cannot, without reference, vouch for. Some of the answers would be expected to be given in a more lucid manner in any ordinary examination." The italics are his. He is in extensive practice as a regular professor of music, and is understood to be well acquainted with its theory. The value of the answers can be easily put to the test of a report by eminent professors. Why has this not been done? If this has not been done hitherto, let it now be done. At present I am inclined to believe that a mind other than that of Mrs. Esperance—an untaught woman—inspired the answers. Mr. Myers ought to follow up the inquiry exhaustively, and not deal with it in the unsatisfactory manner which he here exhibits. He tries to cover his retreat by insinuating fraud in another case. But the questions and answers stand alone. If there was fraud Mr. Barkas must have been cognisant of it. Why spare him?

Yet Mr. Myers most inconsistently writes: "I consider the case curious and interesting, and I am not surprised at Mr. Barkas' view of it." This is admitting that Mr. Barkas has good arguable grounds for maintaining his view of the case, and yet Mr. Myers refuses to investigate the case further, the while he expects us to receive *his own opinion* of the answers, as that of a recognised musical oracle!

I must condense what I have to say more in a very few words. As to Mr. Eglinton, that *bite noire* of the Society, I again ask why there is no comment on the séance reported in May. I think I can give the reason. They did not see their way to giving a hostile comment, and they were indisposed to give any other, so they gave none at all. If they had found a flaw, a stinging comment would have been appended to the report. At the séance of February 16th "a very striking phenomenon occurred," but unfortunately Mr. Myers was "requested to leave the room immediately before it." Why does he not say *who* requested him, and for what reason? But others remained. Why not give their reports? or does Mr. Myers feel a doubt as to their honour and veracity? He will "express no doubt as to the genuineness of this phenomenon." But does he feel any? If not, why does he suppress the description? All this is very inconsistent.

He might be expected to tell us positively whether the old Committee on Physical Phenomena will present a report or no, and why they have kept silent so long. But he leaves us all in the dark. I suspect that no report will be forthcoming.* They perhaps cannot agree on a hostile report, and therefore determine to give none at all.

Again, a report of "the W. séance" is suppressed because Mr. Farmer's presence might in the opinion of "the outside public" have vitiated the whole proceedings. I thought it was a Society who were in search for truth only, without any regard either to the outside or the inside public. The prophet of old had a nobler spirit: he would utter the truth, "whether they will hear or whether they will forbear." I fancy that the same reason will explain this case of silence as well as the foregoing ones.

I am glad to find that Mr. Myers throws overboard Mr. Gurney on the Husk-Wyld case; and Mr. Podmore on the Morell Theobald case; and that he admits that some further investigation is to be desired in both cases—enough for the present.

G. D. HAUGHTON.

We have also received the following communication:—

To the Editor of "LIGHT."

SIR,—My attention has been called to your issue of the 19th September, in which there appears "An Open Letter to Those Whom it may Concern," by Mr. J. S. Farmer. I gather from the letter addressed to this gentleman that the allusions therein contained refer to the Wendover séances, in which I acted as medium in my non-professional capacity.

I am forced to the conclusion that the apparent unwillingness by those who were present on the occasion to publish the report, which has been jointly prepared and signed by every member of the party, means condemnation of the whole of the proceedings; and that this impression may be confirmed or removed, I beg to add my request to that of Mr. Farmer that the document be forthwith published.—Yours truly,

G. Nottingham-place, W.

W. EGLINTON.

* It is reported that the then secretary of the committee ruthlessly threw away all chance of investigation by making a statement that in these matters all Spiritualists must be regarded as either idiots, dupes, or tricksters. Is this true or not? If it is true the reason for collapse is apparent.

"FACTS AND THEORIES."

Mr. Haughton and your correspondent, "Thymol," insist on "facts first and theories afterwards." In this inductive age that sounds plausible, but I should like to point out the extreme difficulty of getting facts accepted at all—not to say properly interpreted—without the accompaniment of at least tentative and provisional hypotheses. Spiritualists themselves have not, as a rule, accepted their phenomena without a theory, which was to them both credible and explanatory, from their first contact with the facts—a ready-made theory inherited from the world's old tradition. But, as a matter of plain experience, people will not accept evidence, other than personal and palpable, to facts which are to them utterly unintelligible. A century and a half of "enlightenment" has made the spirit theory, if not un-explanatory, at least, as Professor de Morgan said, "ponderously difficult." The result is that, in the absence of an intelligible and working hypothesis, an usually impossible degree of evidence is demanded. We only ask, it is said, for "scientific" evidence. Now, scientific evidence supposes a knowledge of the conditions of a phenomenon, and the power to reproduce and exhibit it at will. We can only offer testimony to the phenomena as they may spontaneously occur under such very general conditions as we know. True, it is testimony which would suffice for any court of justice in the world, if there were no antecedent presumption against the facts: testimony which, according to all human experience, *could not* be forthcoming for what was not a fact. The "dispassionate critic" thinks he is exercising a scientific judgment. In detecting adverse possibilities, that is so; in refusing an affirmative verdict on account of improbable possibilities—in treating them as probable, when he would not so treat them if he were in a jury-box estimating human testimony at its ordinary value—he is unconsciously the more mental slave of the Zeit-Geist. Because he cannot say "I know," he will not say "I believe." He cannot help it, for really he does not believe. But give him a theory he can understand, and he will soon find the evidence quite satisfactory.

Now, the foregoing remarks may be formulated into a law of human progress the exact reverse of the rule recommended by your correspondent. Theories first, facts afterwards; in other words, which will not seem so paradoxical but amount to just the same thing: the form of intelligence is prior to its content. Facts follow thought; we only notice a fact at all when it begins to have some significance for us. This is common experience. The facts, of course, are in the world, and these facts are at present in the custody of Spiritualists, for the most part, with their theory. They want other people to accept them naked of all hypothesis, if one particular investiture does not happen to suit the understanding of the recipients. In vain! But all the mental obstruction, the latent prejudice expressed by the proposition that evidence must bear proportion to "improbability," evaporates as soon as a hypothesis offers itself which makes the facts less unintelligible, and therefore less "improbable." *A priori* improbability only means unintelligibility. Does anyone suppose, for instance, that von Hartmann would have come before the world virtually accepting the evidence of all these phenomena, and urging public recognition of them for further investigation, had he not found them adaptable to his own scientific and philosophical categories? And will it not be a great thing gained for the progress of the subject if by these or similar ingenuities the *a priori* bias against evidence can be overcome? I say nothing at present of the intrinsic merits of the theories, though it must be doubted whether those who alight their importance have as yet made any real effort to understand them.

C. C. M.

AN Anti-Spiritist Union has been formed at Leipzig.

AN inquirer residing at Cheshunt College, Cheshunt, Herts, desires an introduction to séances near that place.—Address, Editor of "LIGHT."

A CATHOLIC interested in Spiritualism desires to make the acquaintance of Spiritualists in the same communion. We shall be glad if any of our readers can be of service in this case.—Address, Editor of "LIGHT."

MENTAL TELEPHONE.—Mr. D. L. Calverley has a store in front of his house in this town. His wife attends to it when he is out on business journeys. Last May 4th, when she supposed him to be in Florida, the store-bell was rung; Mrs. Calverley answering, found the ringing was not, as she expected, by a customer, but by her husband, returned by some sudden exigency. Their daughter at school, twenty-five miles off, while at her books, heard the familiar sound of the store-bell at home, and had, at the same time, a vivid impression that it was rung by her father. She wrote by next post about it to her mother.—*Granite State News*, Wolfborough, N. H.

RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 465.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

A.—Mesmerism.
B.—Trance.
C.—Clairvoyance.
D.—Thought-reading.
E.—Prescience, Previsional and Coincidental Dreams.
F.—Apparitions.
G.—The Human "Double."
H.—Presence at a Distance.
I.—Haunted Houses.
K.—Spirit Identity.

L.—Materialised Spirit Forms.
M.—Rappings, Knockings, and Stone Throwings.
N.—The Spirit Voice.
O.—Psychography.
P.—Automatic Writing.
Q.—Movement of Material Objects without Physical Contact.
R.—Speaking and Writing in Tongues.
S.—Miscellaneous Phenomena.

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS E.—PRESCIENT DREAMS.

A friend of mine, Miss D., has on several occasions had dreams foreshadowing with more or less exactitude occurrences that have shortly afterwards befallen her.

In the summer of 1875, when lodging in a street near Eaton-square, she dreamt that Mr. W., an acquaintance of hers whom she did not often see, called on her and told her that a friend of his was at a house in the street, the number of which he did not know, and wished to find out. Upon this Miss D. looked out of a window on the second floor, and saw on the wall of the opposite house in large raised letters in yellow and white, a name of two syllables beginning with W, and ending with TH, but the intervening letters she could not make out. She told Mr. W. that that was the house where his friend was. In the morning she told her sister she had had a most ridiculous dream which she proceeded to relate to her. A few days afterwards Mr. W. actually called at the house, and said that a friend of his of the name of Walworth had died at a house in that street, and he wished to ascertain the house at which the death had taken place. Miss D., whose maid had mentioned to her having seen a coffin carried that morning into some house in the street, went upstairs to inquire the number, and looking out of the same window from which she had looked out in her dream she saw that the blinds (of a dull yellow) were all drawn down in No. 33 opposite, and she told Mr. W. that that was doubtless the house where his friend had died. The singular fulfilment of the dream, however, did not even then occur to her until it was pointed out to her by her sister. They subsequently moved into No. 33, where Miss D. told me the story in March, 1876, in the presence of her sister, pointing out to me the yellow blinds and white curtains of the drawing-room. She afterwards revised my account. She knew no one of the name of Walworth, and had not heard that a family of that name was in the street.

Some years previous to the above, when returning to England, Miss D. fell asleep in the train between Lyons and Paris, and dreamt that she took up the *Times* and read among the deaths, "On the 29th June, at Boulogne, of gastric fever, Mary, daughter of the late Colonel D." She was not feeling at all ill at the time, only rather tired, and said nothing of the dream to her sister. They went on to Boulogne, intending to cross at once, but there she felt so ill they had to call in a doctor. She saw at once from his face that it was something serious, and he pronounced it to be gastric fever, which subsequently turned to typhoid, in which she was frequently delirious. In the intervals, as it approached the end of June, she puzzled her sister by asking repeatedly what the day of the month was. About that date, however, she took a turn for the better, and recovered after three months' illness, instead of completely verifying the dream by dying.

H. WEDGWOOD.

CLASS K.—SPIRIT IDENTITY.

[The following narration, received from a lady who has desired her name not to be published, is full of most interesting facts. A critical mind might possibly here and there find food for observation. Let it add the sauce of its mature experience. We have held it unnecessary to vex the spirit of our correspondent with questions upon minute points.]

Two years ago I was on a visit to a friend who knew nothing at all about Spiritualism. She was interested in what I told her, and wished to see for herself, so in the evening we formed a circle, my friend, a lady who is her companion, and myself. In less than ten minutes the table began to tilt; I found they were both mediums, and they have sat often since. I am not a medium, yet at that first trial when I took off my hand the table was still. It has not been so since. Several names of Miss T.'s relatives were spelt out. I asked, "Is any one else here?" "Yes." "Who?" "Imagine my dismay when the words "Old Grimguffin" were rapped. "Who is that?" said Miss T., with a laugh. I knew, and said, "I am sorry I called you such a name, but I never forgot your kindness in bringing me biscuits when I was ill." "Oh," she said, "it's father." "Old Grimguffin" was a name which I had given more than thirty years before to her father. I had forgotten it, and I am sure she had never heard it or the other lady either. Then the words, "I forgive," were spelt out. Three years ago my sister's husband died suddenly. I came up as soon as I knew, told my sister of my certain knowledge of our dear lost ones' presence still, and she wished to have a séance. Accordingly we drew round a little table, my sister and her daughter, I and H. For nearly an hour there was nothing, then my daughter's hand began to rap on the table, and she all at once exclaimed, "Why that's the tune uncle was showing us how to rap out with the pencil last week." Immediately the table began to tilt, his name was rapped out. Then I asked, "Who did you meet just first?" The answer came, "Montague." My sister thought it was her little boy of that name, who died when an infant, but another word followed, "Pitcher." My sister burst into tears; she was convinced. None of us at the table had ever heard the name, she had forgotten it, but it was the name of an old friend who had been lost years ago in the "Royal Charter." Then came the letters "r u." I said, "He means, Are you in any difficulty?" Approving raps followed. I replied "Yes. A. wants to know to whom she is to refer about your books; should she send for one of your old clerks?" An emphatic "No" was rapped. Then two names of friends were mentioned, but objected to. I said, "Can you tell her?" "Yes." Then, letter by letter, was rapped out: "Consult George W." (My sister sent for this gentleman and found, what she was not quite sure of before, that he was her husband's agent.) She had forgotten him. Then I said there was a letter of condolence on the table behind, from a Freemasons' Lodge, could he read it? "Yes." We all distinctly heard the rustle of the paper.

Ever since that time when my brother comes at our séances he announces his presence by playing that little tune, sometimes by the hand of the medium, sometimes by the leg of the table, and once by a piece of loose paper which *shook* it out on the table.

My daughters, who were the best mediums, E. and H., are gone to the Cape. My servant, who was a medium, has left, and for months I only have a sitting when I get the chance; but lately I have discovered that a servant I have is a good medium. She is a very good, quiet girl. A fortnight ago my sister was on a visit to me, and we had a sitting. Lizzie (my servant) being the medium. My sister has the curious power of developing mediumship in others, though she is not a medium, but she is never allowed to sit at the table. This evening, as usual, she was told to sit back, and then the table jiggled away with Lizzie across the room, jerky little movements. Lizzie's right hand lay lightly on the table, and the left all the while played the well-known little tune. I am quite sure she never could have heard anything about it, for she has not been with us very long, and we have not spoken about it.

Two years ago on S.'s birthday, M. made a wreath for his grave, and sent it up to H. In the evening, as we sat at our séance, the table began to rap out this tune, and we found that he had come to thank M. for the wreath.

One evening the table suddenly took a different motion, and I asked, "Is any one else here?" "Yes." "Who?"

"Lottie." The last letter had just been rapped when we heard the front door opened and a well-known voice cried "Anybody at home?" It was my son who had come unexpectedly from London and who was accompanied by his cousin. A fortnight before this cousin had lost a little girl whose name was "Lottie."

The first message we had when Lizzie and I sat together, about a month ago, was to her from her mother. It was, "I am always putting good thoughts in your mind."

Last week, after telling my husband all the news I could think of from my Cape letters, he told me a curious little thing which I have written to the Cape to verify, but I know it is true because he always tells me the truth. Then he said, "You might go to Miss Lottie Fowler." I do not know why, but I shall certainly go.

CLASS F.—AN APPARITION.

Upon the evening of the 29th September, 1864, my daughter and I were walking up and down the avenue of my place of residence, where trees and shrubs grew rather thickly on both sides. Suddenly I saw a very small, hazy appearance under the branches of a sycamore tree, which gradually emerged into the open, and, rapidly increasing in height and distinctness, took up its position under an ash tree, from which it commenced to advance towards us, being then about five feet in height, and having the outline of a female figure, enveloped in a white, flowing veil. My daughter had walked up to this time with her eyes fixed upon the ground, as we were engaged in earnest conversation, and had not remarked the appearance which I had been gazing at for some time; but suddenly looking up, was much frightened, and staggered back; then, turning round without saying a word, she walked rapidly towards the house. I accompanied her, and looking back more than once, I saw the figure had risen several feet from the ground, and was floating in the air nearly over the spot we had just left. Arriving at the house, she rushed into the sitting-room, where several members of my family were assembled, and sank, nearly fainting, into a chair. I said, "Which of you will come with me? We have seen a ghost upon the avenue." My youngest son started up, and without losing a moment we ran back to the spot, which was now devoid of any appearance, supernatural or otherwise.

A day or two afterwards we were informed of the death, at that precise moment, of an aunt, which took place unexpectedly. September 7th, 1885. CARA.

We addressed some questions to "Cara," with regard to this narrative, which, with the answers obligingly returned to us, we now give:—

1. *Will you kindly say the means you have of being certain that the 29th September, 1864, is the correct date of the appearance?*

Mrs. Mary Flemyng actually did depart this life about eight o'clock, p.m., 29th September, 1864, of which I was immediately informed, and at once connected her death with the appearance.

2. *Were you informed in the letter of the exact moment of the aunt's death, or did you discover it by subsequent inquiry?*

My husband often heard from his uncle the precise time at which his wife died.

3. *Would you ask your son and daughter to give their accounts of the affair?*

My son did not see anything, and is in India now. My daughter died on October 11th, 1865, being one year and twelve days after the appearance.

4. *Have you seen any other apparitions; if so, how many?*

I have; four or five.

5. *Were you or your daughter at all superstitious, or wont to talk about ghostly matters?*

I might be regarded as of a superstitious turn, from a relation of what I have seen and heard; my daughter very little so. At the time of the appearance, my daughter and I were talking of her grandmother, who had died six years before, but had no thought about the aunt. Not much given at that time to talk of ghostly matters.

6. *Were you either of you short-sighted at all?*

No; we had both good sight.

7. *What was the exact time of the evening, or as near as possible? Was the moon shining? How dark was it?*

As near as I can say, eight o'clock. Moon not shining. Dusky.

8. *How far from you to the apparition when nearest?*

Three feet.

9. *Did it occur to you at the moment that the appearance was like your aunt?*

It was impossible to discern a feature, as there was apparently a thick, white veil over face and form.

10. *Did your daughter see it without having her attention drawn to it by you?*

Certainly; as I was cautious not to draw her attention to it.

CARA.

["Cara" adds, in a letter, that these answers are "accurately correct." The peculiar circumstances under which the appearance was first and last seen, and the nearness to which it approached the seers, exclude the idea that they were deceived by a human counterfeit. The theory of an illusion is blocked also by the nearness, and by the fact that the moon was not shining, whose beams alone can be conceived as capable of producing so potent an effect. "Cara," it will be observed, has seen other appearances of like nature, but we have yet to receive accounts of these; and that this was a simple hallucination is rendered highly improbable both by the fact that it was seen by the two persons present without suggestion from one to the other, and by the fact that it was actually coincident with the death of a near relative. But was it even a hallucination due to an impression received in the sensorium, projected? Had it not rather objective reality, the brain receiving the impression of it in the ordinary way through the eyes? If the former, and not the latter, would any telepathite kindly explain what flaw there is in our knowledge or our reasoning when we assert that, inasmuch as the apparition was seen at one point, and, the gaze averted, not seen—reverted, seen again, it had as much an existence independent of the brain (however stimulated within), as the table on which we write, and which upon our leaving and subsequent return to the room, we shall find in the same place?]

CLASS R.—SPEAKING WITH TONGUES.

[The following example of "speaking with tongues" necessarily eludes a fuller description than our correspondent has so well, within the limits possible, given of it. Not any of the sitters knew Italian. We hope, however, that it will draw our readers' attention to the subject. We should be very glad if we could receive other accounts, either of speaking or of writing in languages previously unknown to the medium.]

My daughter, aged seventeen, had sat many times with me in our family circle; but, except by the constant moving of her hands, did not show that she was a medium. One evening three lady friends sat with us. In a short time my daughter rose, stepped out into the room, and, to my great amazement, began to sing in Italian. I had no idea that she had so fine a voice, but I am sure that she did not know one word of Italian, *nor did either of the sitters*, the medium, my cook, being a very good girl and very quiet, but not knowing Italian, and ignorant other ways. My daughter talked and sang for quite an hour. All her gestures and her tones were Italian. We could detect a word here and there, but we all regretted our ignorance of the language. Some months afterwards a sceptical friend, a Dutch lady, sat with us, and she asked questions and received answers in Italian; but the influence was unpleasant, discordant. My daughter could not speak with readiness, and used some Dutch words. I believed that the intelligence trying to control her was obstructed by some other, and was very glad when the door was suddenly opened, and another daughter, who is very sensitive, but who does not sit, because she is not strong, came quickly up to H., and putting a hand upon her head, said "Go!" when H. became herself, and went out with her sister. This sister had been sitting alone reading, when she felt strongly impressed to go to H.

W. G.

["W. G." has responded to a letter from us with additional information of an interesting nature.]

With regard to your first series of questions: "*Is your daughter unconscious when singing Italian?*" my reply is that I have heard both the girls say that they hear themselves speaking, but it is as if it were someone else. E. in particular was always wishing that she could be quite unconscious, she was so afraid of the involuntary action of her own mind; but in the case of speaking a foreign language—H. Italian, and E. some soft, unknown tongue—their own minds could have had nothing to do with it. "*Were any of the words taken down?*" Two or three were, which I remembered from their repetition; they are jotted down on the back of a book, from which I copy them. I don't know about the spelling, I was guided by my ear; no sequence, only a word here and there: "*Grazia*" or "*grattzia*," "*dolce*," "*mio povera*," "*amico*," "*e vèro vèro*." That is all. She sang, also, "*Bonnie Dundee*" in Italian, and a translation for the last word was "*Dundae*."

"*Did the Dutch lady know Italian?*" Only a little. She asked, "*Are you a woman?*" which was received with a peal of

laughter, and the answer was "No, no, signor." "Were you a singer?" "No, but I sang." These words were in Italian. Then the influence became mixed, the voice harsh, the words gibberish. I said, "I wish you would speak English," and she began: "I will if I will, but I won't," "I will if I would, but I won't," and so on until she caught the phrase, "I will if I can, but I can't," which she kept repeating, drumming on the table. At this point my other daughter came in and released her. "*Did your daughter know any words of Dutch?*" No, I believe not; but certainly not the words she used. She struck her head with her hand, and said, "Dowe kop." Fräulein said it meant "stupid head." When my daughter had left we had tilts, and in answer to who was the control, Fräulein's father was named; and I understood by her shrug and tone, and the words, "I did not expect that, but I am glad you can come," that there had been something unpleasant. Then first I realised that we had been playing with edged tools, for H. told her sister she was so glad when she came, for she felt frightened, as if she might do herself an injury. I had most thoughtlessly, in my ignorance of conditions, exposed my darling to an adverse influence, and I told her she had better not sit again. I have referred to my daughter E. speaking in an unknown tongue. The first time she did so I put down many of the words, which I enclose just as I wrote them: Arisipito, aussimolnigo, augego, ausomorri, olemodeyo, gnolly, speranger, ollyillo moss-hair, aussimila, children, doloroso. My little son told me, at a séance, that it is a compound language, the "man" having lived in South America.

CLASS F.—APPARITIONS.

[Supplementary evidence for the case reported in "LIGHT," September 26th, p. 465, 2nd column.]

The fact of Lord Erskine's belief in the apparition of his father's butler, related in "LIGHT" of September 26th, is authenticated by a passage in the "Diary of Sir Walter Scott, for April, 1829," quoted in the *Quarterly Review*, October, 1882, p. 334. Sir Walter says: "Tom Erskine was positively mad. I have heard him tell a cock-and-a-bull story of having seen the ghost of his father's servant, John Burnett, with as much gravity as if he believed every word he was saying," which no doubt he did.

A PHYSICAL INTIMATION OF DEATH AT A DISTANCE.

(*Psychische Studien* for September.)

A correspondent, Carl Alexander Schulz, of Leipzig, relates the following experiences of his own. Residing in a suburb of Leipzig, many years ago, he was in the habit of walking about alone in his room after the conclusion of his work—printing music—which was often prolonged into the night. On the wall of the room hung three framed portraits, two of deceased friends, one, the largest (thirty inches long, and of corresponding breadth), of a living friend, the head of a society in Dresden, of which the narrator was an active member. "One evening, after work, it was eleven o'clock, when in the course of my usual promenade, I stopped before the pictures, and addressed some friendly words of loving remembrance to the friends who had gone before. Suddenly the larger picture, which hung in the middle, was raised so far from the wall that it must certainly have been lifted off the hook, had it not been held by some power unperceived by me. After remaining suspended for a very short while, it fell back into its place, striking the wall with a loud sound. I was surprised, but not at all alarmed. I spoke again to the three portraits, asking if there were any communication to be made, but there was nothing further. Now, was the above a sign of him who was still alive, or a manifestation from those who were departed? The next day brought the solution. I undressed and went to bed, but was kept long awake by my reflections.

"Having on the following afternoon to go into the inner town upon business, I met in the suburb, in the middle of Tanchaerstreet, an acquaintance who came towards me walking on the other side. He was at that time serving brother of a Freemason Lodge of this place. Recognising me, he called out across the street, 'Have you heard? Have you heard?' I replied that I knew nothing, and begged him to come across. He did so, and told me as follows: 'The Chairman died suddenly yesterday evening at eleven o'clock.' The Worshipful Master had held a lodge-conference at the Golden Apple at Dresden. When the business was over he stepped down from

the dais to speak with the brothers, as was usual. While conversing he suddenly put both hands to his eyes, and cried with a troubled voice, 'It is quite dark to me!' sank on the floor, and died. An apoplexy had ended his earthly life."

The comments of Herr Wittig (editorial secretary of *Psychische Studien*) may interest those who think that our own Society for Psychical Research is urging the explanation of phenomena by thought-transference too far. That Society has not as yet got even to the recognition of the facts of mediumistic physical phenomena, but it seems that telepathy will still have a great part to play when this important advance is made.

"We have here, quite evidently," says Herr Wittig,* "the contemporaneous manifestation of a dying person, as long as he can still act physically and psychically at a distance upon his environment by his physical nerve-apparatus. Whether, if the action were his, it was intentional is, of course, not ascertainable. But, unintentionally and unconsciously, the sudden excitement of his death sensation was so exalted that the fact transported itself (as, according to our conviction, all facts do, even if less perceived) upon the psychical vibrations of thought-transference, through the medium of the nerve electricity connecting us all, to the predisposed narrator, who was already in mental discourse with the originals of the pictures, so that in him, and through him, the perception of the death, unconsciously received, partly through the already established thought rapport of the dying man with him, partly through the shock of the witnesses of the sudden stroke, forwith converted itself into a counter nerve-impulse (*Nervengegenstosse*), which moved the picture sensibly for him, as described. . . . It is with two or more persons in sensitive rapport as with two or more connected telephones. One telephone receiving words from another, repeats the sound. The nerve-impulse of the shock at the sudden death of their chairman transmitted itself to the recipient already in thought connection, and received through him, unconsciously, the right directive to the corresponding picture on the wall. A similar mystical, but sensible relation occurred between Goethe and Napoleon I. during the Leipzig tumult.†

"According to all former experience, we must suppose that the picture was raised by the nerve-fluid of the narrator, whoever may have been the inciter. The narrator was thus at this moment of his mental contemplation himself the medium. We may suppose that his memory of the two deceased may have contributed to raise his psychical condition to the stadium of physical mediumistic perception and manifestation of a distant death scene." Herr Wittig proceeds to refer to a former experience related by the late wife of the same correspondent, which has a very similar interest.

Her grandfather had often expressed a wish that the mendicant choir-boys should sing at his funeral. Her brother seems to have been one of these boys, and when the grandfather was dying the boy's uniform hat and cloak were hanging on a peg in a room where the family were collected in expectation of the death, the children sitting crying on their bed. "Suddenly, without any perceptible occasion, my brother's uniform clothes were raised from the hook and flung to the ground with such a loud noise that we all cried out in fright. Later examination showed that both the hook and the attachment loops of the clothes and hat were in the best condition, and nothing was injured. And as the hook bent considerably up, the things must have been lifted. Some minutes after this strange incident our mother came in, having, as we learnt afterwards, just heard the noise, and, said with tears in her eyes, 'Children! your grandfather is just gone (dead).'" Herr Wittig goes on to explain this case, as the last, by thought-transference eliciting physical mediumship, the manifestation being produced and directed by the nerve force thus derived from the recipient of psychical impression.

C.C.M.

A SUGGESTION OF WIDE APPLICATION.—The door is open for many a wealthy Spiritualist to do good without much charge upon themselves. Hundreds of Spiritualists long for the weekly visit of the *Golden Gate*, but cannot subscribe for it. Now if our richer friends would, when they order their own, contribute a trifle to aid in sending the paper to the worthy poor, they would send sunshine into their hearts which would reflect back into their own. They might name those to whom they would like the paper to be sent. Some of our subscribers have started a Free Subscription Fund, and papers are forwarded to addresses they furnish. To this list we shall be happy to add the names of other friends.—*Golden Gate*.

* I abbreviate here and there a little.—Tr.

† A former number of *Psychische Studien* is referred to for this incident. I hope to find and translate it for "LIGHT."—Tr.

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Light :

SATURDAY, OCTOBER 3RD, 1885.

SPIRITUALISM IN AMERICA.

(From *The Truthseeker*.)

For some time past there have been indications that the cultivated Unitarians of America, and some of their strongest ministers, have been entertaining strangers, and perhaps angels, but not altogether "unawares." In plain English, they have been paying serious and sympathetic attention to Spiritualism. In the *Christian Register* (Boston), the Rev. Herman Snow, for instance, writes as follows:—

"Will you allow to an old friend and supporter of the Unitarian faith space in your columns adequate to a condensed statement of what may be regarded as established facts, in regard to the so-called Modern Spiritualism? I will try to be brief and to the point, holding myself ready to verify what I may now give, mainly, as unsupported statements.

"In the spring of 1852, while temporarily supplying one of our vacant New England pulpits, I was favoured with an excellent opportunity for investigating the claims of the new faith, entirely within the limits of the family which had been assigned as my home. Here, after several weeks of the closest attention to the subject,—under conditions utterly precluding the idea of fraud or even of a desire to mislead,—what I had begun as a repulsive duty ended in a conviction that the leading claim advanced was founded on the truth; and from that down to the present time, having all the while made this rather a speciality of my efforts, I have found no occasion to reconsider my decision. I still believe that, amid all the wonderful advancements and discoveries of the age, immortals of the Beyond have discovered a method of sending, through material instrumentalities, something like telegraphic messages to those in the mortal body,—a method which, though still imperfect, may yet become so far perfected as to be of inestimable value to our race.

"Let me now try, briefly, to express some of my present thoughts upon the subject. The leading phenomena, material and mental, I regard as established beyond reasonable doubt. Their genuineness is now affirmed and defended by no insignificant share of the intelligence and integrity of the civilised world. But few—and those only whose attention has been but superficially given to the subject—will now venture to affirm fraud and delusion as a satisfactory explanation to the entire mass of these modern wonders; and to those who, like the writer, have been in close relations with these phenomena for more than a quarter of a century, any such explanation seems shallow indeed. I have been perfectly surfeited with these wonders. I no longer seek or desire them. My great study now is, How can they be utilised for the good of mankind? It should not be denied, however, or overlooked, that delusion and fraud have closely followed the genuine of these phenomena or that these fraudulent imitations have been largely on the increase. To such an extent has this been the case that, among the better class of Spiritualists themselves, strenuous efforts are being put forth that the evil may be checked and removed.

"But, while thus admitting the general claim of Spiritualism, it should also be admitted that there is within its range a wide

and peculiarly difficult field of inquiry, demanding a close and patient attention, in order that reasonably satisfactory results may be reached. From the very nature of the case there must be developed in such an inquiry—among the unseen intelligences, I mean—various degrees of mental and spiritual advancement as well as of moral obliquity and degradation. For the world with which we are now in direct and conscious communication is made up of all the varieties of character existing here, it being colonised from our earthly life. They are not the wise and the good only who go from our midst over the river of death, but also the foolish and the false, the selfish and the base. And it is with all these various shades of character that we are liable to come in contact, when we make use of this new telegraphic communication, opened, as it is, through natural law to the use of the entire masses of human intelligence,—to all who do but conform to the established conditions. Hence, these manifestations from the unseen life assume almost every variety of mental and moral shade, even as do the manifestations which come from humanity still in the mortal form; and hence, also, the different and widely divergent tendencies of Spiritualism as a movement or reform force in the world's advancement. I will now briefly notice some of the more prominent of these tendencies. One of these is made up of recruits from Materialism and the other forms of infidelity. But few are aware of the extent of the inroads made by Spiritualism in a direction apparently so unpromising. But probably more persons have thus been converted from a positive unbelief to a firm faith in the life to come, within the last thirty years, than had been done through other agencies during the entire century previous. And the change wrought upon this class of minds, many of them of advanced capacity and intelligence, must have been of the highest significance, and one that could have been accomplished only through a contact with the most positive proofs. But, as a natural result, most of these infidelistic converts have still retained much of their old antagonism to the Bible and Christianity. It should be borne in mind, however, that it is the old Calvinism, and not the liberal forms of Christian faith, that writers and speakers of this description have had in mind when giving forth their severe denunciations against the popular churches and their worship.

"The other extreme of the movement consists of persons of reverent and religious tendencies, who have been brought up closely under the influence of the Christian churches, many of them, indeed, being in actual church fellowship. Their adoption of the faith that spirits are able to communicate with mortals does not necessarily and at once essentially change their old belief, though such a result is sure to follow in the end; that is, if theirs has been the faith of the "evangelical" creeds, as, almost without exception, no support whatever is found for the special points of the old theology in what is received as coming from the spirit world. For the present, therefore, such persons, largely swayed by influences of a social and personal nature, still remain in their old religious homes, their new belief being kept cautiously in the background. The extent of this esoteric Spiritualism is not likely to be over-estimated. It prevails everywhere,—not only in the churches, but in all secular organisations and also among isolated individuals. Yet is this extended prevalence far from being understood and acknowledged. On the contrary, it is often the case that, in respect to their belief in Spiritualism, intimate friends, for a time at least, remain as strangers to each other.

"Besides these two extremes in Spiritualism, there is another prominent phase of the movement, upon which, as it seems to me, those claiming to be liberal Christians should look with especial favour as being almost identically in their own line of thought and effort. This is, largely, an embodiment of radical and independent thought and deep spiritual experience. Persons upon this plane are free to investigate in all directions, and ever to accept the good and the true. And, while following on in this spirit of perfect but reverent freedom, they have found it to be true, not only that human beings survive the event called death, but that they retain the power to come into close and conscious relations with those remaining upon earth, and of still imparting to their fellow-beings influences both for good and evil, and that often they may become to us messengers of truths of transcendent importance. And it is to such clearer and more enlarged views of spiritual truth and human destiny, and not to the signs and wonders nor even to a personal communication with departed loved ones, that such Spiritualists give the strength of their efforts. To this class, Spiritualism is but the natural outgrowth of the past religions, especially of

that taught by Jesus of Nazareth, the great Spiritualist and reformer of his own age. Between his teachings, rightly understood, and a rational view of Modern Spiritualism, it is believed that there is no antagonism, but a natural harmony like that between the ascending scale of musical notes. Spiritualists of this class are watchful against anything like narrowness in the growth of the movement, many of them not wishing to see it combined into any sect or party whatever. They rather encourage a quiet diffusion of the faith among all classes, through methods peculiarly its own. For this new power works not naturally in the old machinery, but with a quiet, irresistible force in ways heretofore but little known. The ultimate result must be a gradual breaking up of old errors and evils, and the establishment among men of the higher ways of the unseen world.

"In conclusion, let me affirm that the progress of this modern Spiritualism has been utterly unprecedented. Never before in the world's history has there been a faith of so rapid growth. Within a space of less than forty years, the number of believers in our own land has come to be reckoned by millions; while, in the world at large, it is only by tens of millions that an adequate estimate can be approximated. There is not a civilised country to be found in which there are not large numbers of intelligent believers. Innumerable books and periodicals in defence and elucidation of the faith are also to be met with in all quarters. Surely, a growth like this, amid the intelligence of the nineteenth century, indicates something more than shallow pretence or self-deception. To thoughtful and reverent minds, it must be apparent that some deeply significant reality lurks behind what has power so widely and deeply to move the human mind and heart; and that, whatever may be the earlier mistakes and crudities of the movement, the ultimate result must be some important good to the race."

THE LATE MR. WALTER WELDON.

The following obituary notice appeared in the *Times* of September 24th:—

A correspondent writes:—Mr. Walter Weldon, F.R.S., F.C.S., Chevalier of the Legion of Honour, one of the five men and the only foreigner whom the French Société d'Encouragement has deemed worthy of its "grand medal," died of persistent overwork on Sunday last. To him the country is indebted for the process by which alone bleaching powder is now made. The peroxide of manganese employed to liberate chlorine from the hydrochloric acid obtained, the first step of the soda manufacture, was formerly thrown away. By a very simple process Mr. Weldon recovered from 90 to 95 per cent. of the manganese in a form available for renewed use, and thus saved nearly £6 on every ton of bleaching powder made, quadrupled the total manufacture, made the industrial world the richer by some three-quarters of a million sterling per annum, and, as the French chemist, J. R. Dumas, publicly observed, "cheapened every sheet of paper and every yard of calico made in the world."

In early life Mr. Weldon was associated with literature by the establishment of "Weldon's Register of Literature, Science, and Art," a monthly journal giving a survey of current literature and an abstract of the best books as they appeared, in separate articles by competent writers, but carefully revised and sometimes rewritten by his own hand; and which journal also furnished a record of the progress of Science and Art. This work is in itself an interesting and valuable library, and there is no question Mr. Weldon would have made his mark in literature if he had not soon quitted it for that work of scientific discovery and invention in which he became so distinguished. It would have taken many a lifetime to work out all the inventions with which his teeming mind was occupied. Mr. Weldon was a confirmed Spiritualist. At the meeting of the British Association for the Advancement of Science, when Spiritualism was discussed under the able chairmanship of Mr. Alfred Russel Wallace, Mr. Weldon courageously bore his testimony and related some of his personal experiences in Spiritualism.

The last time the writer had a conversation with Mr. Weldon was at a meeting of the Spiritual Alliance, when a paper was read by his old friend Mr. A. A. Watts. He was also an intimate friend of Mr. and Mrs. Howitt, and on the death of the former he erected a memorial to his memory in the Tyrol.

Mr. Weldon had a frank, genial nature, and gained the love of all who were brought into intimate association with him. His premature death at the age of fifty-three is a loss to science and the world. To his friends the only consolation is that he is now removed from trouble and suffering into reunion with his beloved wife, children, and friends, in a world where he will find free exercise for all the higher activities of his generous and noble nature.

T. S.

A PERSONAL EXPLANATION.

By "M. A. (Oxon.)"

It now wants but a bare month of a full year since an unfortunate accident wholly disabled me during some six months from attending in any way to my work, and has since seriously curtailed my power of accomplishing what I used to find easy. I have just returned to London after a pleasant and very beneficial holiday, so far restored as to be anxious to resume my old work. The accumulation of correspondence during my illness I can never hope to deal satisfactorily with. I must beg all whom I have seemed to neglect to believe that no discourtesy was intended, and that I was absolutely unable to reply to many communications. Amongst those with which I could not deal are, I regret to find, a number of letters from various Spiritualist Societies in various parts of the world, which came to hand at a time when I was most seriously ill. These were replies to a letter which, at the instance of the London Spiritualist Alliance, I addressed to many societies and journals representing Spiritualism in foreign countries. The Alliance wished to enter into confederation with foreign societies of a like nature for mutual benefit. The replies to my letter contain many valuable suggestions which I propose to lay before the Alliance at the first opportunity, in as public a manner as possible. But I am anxious to apologise at once to my many correspondents for the unavoidable delay in dealing with their courteous and kindly communications, and to explain the reason for my long silence. The forthcoming soirée of the Alliance will give me an opportunity of laying before English Spiritualists what they will find a very interesting and instructive account of the state of Spiritualism throughout the world, as it bears on this projected confederation amongst us.

I am desirous also of stating, in reply to the wishes of many readers of "LIGHT," that I propose to recommence the series of "Notes by the Way" in January next. It is only prudent to refrain from pledging myself to regular weekly work until I know whether my restored strength is equal to the effort. Three months of winter will show me how cold affects me, and I hope confidently to find myself justified in resuming my Notes in the first number of the next volume of "LIGHT."

Meantime I have placed at the disposal of the Editor the continuation and, so far as the evidence is concerned, the completion of my "Phases of Materialisation," which will occupy more space than I like to contemplate, but which deals comprehensively and, I hope, completely with a very complex subject. This chapter of research will, when it has appeared in "LIGHT," be added to those other chapters which appeared many years since in the now defunct magazine, *Human Nature*, and form a volume which I hope to publish next year.

I am also collecting, for publication in a volume, some of my Notes that have appeared during the past four years in this journal. They have dealt week by week (up to November last) with various subjects, some of which seem to possess a more than transitory interest; and I believe I shall do well to place at the service of the public such of them as I may select as of some permanent interest. This volume, if all goes well, should be ready for issue in the coming spring.

Mr. J. G. MEUGENS left London for Calcutta on Wednesday last.

"POLTERGEIST" disturbances of the usual character are reported from the village of Grenzdorf, in the upper circle of Glatz.

THE list of works advertised in our columns has received several additions, notably as regards practical handbooks on Mesmerism and allied topics.

MORITZ WIRTH reviews E. von Hartmann's "Der Spiritismus," extensive extracts from which are given in another article. The reviewer considers that after the treatment the subject has received from opponents in Germany, this pamphlet "saves the honour of German thought, of German science."

WE have in hand for publication in the next issue of "LIGHT" reports of several remarkable sances with Mr. Eglinton, who seems in great power just now. In one of the reports we have received strong additional testimony for the phenomenon of the materialisation of the human form, the medium and the whole process being under the fullest observation.

WE have been favoured with an advance copy of the etching of Mr. W. Eglinton, upon which M. Tissot, the eminent French artist, has been engaged for some time. In this portrait, which is intended for the forthcoming volume "Twixt Two Worlds," he has been singularly happy in catching the dreamy expression which is often observed in mediums during the period when manifestations take place. And it is, perhaps, unnecessary for us to say that the etching is a most finished and beautiful work of art, and in every respect worthy the reputation which this distinguished artist enjoys.

THE STONE-THROWING PHENOMENON AGAIN.

The following recent case of this phenomenon at Belgrade, is translated into German from the Servian for *Psychische Studien* (September).

"From the residents in Timok-street (Belgrade) comes the complaint that since Thursday, on every evening, beginning at nine o'clock, no one can pass along the street for the large stones which are violently flung into it. The police have been endeavouring to apprehend the stone-throwers, but hitherto without success. The credulous world accept as fact the story of some deceiver that the stone-throwing proceeds from vampires from the churchyard. It will all amount to nothing, but that some deceivers hope by spreading such vampire tales to frighten the people so as to carry on their 'business' more easily. The people may be afraid of vampires, but all means must be taken to discover where these adventurers hide themselves, and whence they throw the stones. The police should be supported for their detection, so that no one should be injured by the stones." (*Neues Belgrader Tageblatt*, No. 160, of 25th seventh month [6th August], 1885.) . . . "In yesterday's number we mentioned certain stone-throwing in Timok-street, opposite the churchyard, but the police are still unable to obtain a clue. On Wednesday evening thirty gendarmes and some military were posted at the place, and notwithstanding the most zealous investigation by the authorities, still no trace was found, although stones were thrown of such a size that it seems incredible that human force could have flung them to such a distance. The gendarmes were distributed over the whole churchyard, but found nothing. In our opinion, either crafty vagabonds are trying to frighten people for facilities of depredation, or soldiers of the Belgrade circle contingent are amusing themselves with the people." (*Id.* No. 161, 26th seventh month [7th August], 1885.) "The Editoriate have received the following letter:—Mr. Editor, I read in your valuable paper of the stone-throwing in Timok-street. As the affair much interested me, and there was not a word about it in the police report, I repaired yesterday evening to the street in question, to convince myself of the truth of the accounts. Arrived at the churchyard, I observed a number of persons, and on approaching, found them talking of stone-throwing, vampires, and so on. I asked one of them about Timok-street, and was told that it reached from the churchyard to the hotel 'Schumadinaz.' I then went along the street, in which a great concourse of people were swaying up and down, as at an annual fair. Gendarmes, military, gentlemen, labourers, old and young of both sexes, were to be seen. I approached a group in order to ascertain their ideas on this new event. *But at the moment stones fell as from the sky.* The crowd ran under the eaves of the houses, and the gendarmes and soldiers to the churchyard, to detect the perpetrators. After some time they returned, but empty-handed. That was enough for me, because I have completely satisfied myself of the truth of your notice. As to the occurrence itself, I believe I can say, from what I could hear about it, that the stones are flung by very clever rascals with an evil intention. In my opinion these rogues must be hidden somewhere near upon the roofs, it being impossible that such large stones should be flung far. The authorities must search all the buildings around, and will then, perhaps, succeed in apprehending the rogues. I hope the authorities will understand how to proceed." (*Id.* No. 162 of 27th seventh month [8th August], 1885.)

There have been no further reports. Even the police report, which the *Official Gazette* publishes daily, and which informs the public of even the most insignificant cases, has, up to this time, never mentioned the enigmatical hail of stone. (Translated from the Servian into German by the Medical Doctor.—i—r.)

The following remarks are by the editorial secretary of *Psychische Studien* :—

"In *Psychische Studien* are to be found a whole succession of remarkable phenomena of so-called stone-throwing. See for year 1878, pp. 370, 427; 1879, p. 523; 1880, pp. 237, 238, 562; 1881, January, February, March, April, p. 188; May, p. 238; October, p. 471; 1884, January and February. Lastly, in this current September number, p. 397. In the last-named Leipzig cases the vague suggestion was made that boys may have shot the pieces of coal with catapults over the roofs into the yard. They were being traced, and were to be made severely answerable; but up to date there has been no police-court report. We must thus for good or evil adhere to *invisible* or still *unknown*

agencies. These could be of three sorts. (1) We have possibly to do with a kind of *meteoric phenomena*, of which the laws of projection to certain points of our earth are not yet known; so that it is a material omission in the newspaper reports that nothing is said exactly of the nature of the large stones thrown (how thrown?) even in the Belgrade case. So also exact information of the direction of the throwing would be important. Accordingly this case cannot be referred with certainty to such meteoric cause. (2) We might, according to experiences in the province of mediumship, with justice infer an unknown *psychic* in the neighbourhood, by whose nerve electric forces at high tension similar movements of objects are caused. . . . (3) In the last resort we are referred for an explanation to *Vampirism*,* and the *poltergeists* of popular belief, which may at least co-operate in the unconscious dreamy imagination of psychics." (The note concludes by further insisting on the necessity of scientific examination of the stones before theorising about their projection, and by referring to E. von Hartmann's suggestion that there should be official reports upon all such phenomena.)

REVIEW.

WHISPERINGS. POEMS. By E. A. Tietkins. Price 3s. 6d. London: Sampson Low. To be obtained of the Psychological Press, 16, Craven-street, Strand, and all Booksellers.

Mr. Tietkins, who enjoys a high reputation in the musical world, has in this tastefully got-up volume shown considerable poetic genius. The poems throughout exhibit an ability, which is somewhat rare, to grasp and comprehend the subtler issues of life and thought, and the imagery in which he has clothed his ideas is at all times sweet, and oftentimes powerfully graphic. The author, as many of our readers are aware, is a Spiritualist, and in his "Whisperings" he has given no uncertain sound as regards his knowledge. Indeed, throughout these musings its importance and necessity as an educational influence "on human hearts in every mood" is enforced and driven home by apt illustration. Especially is this noticeable in the poem entitled "The Invisible Presence," which, if space permitted, we should have liked to quote in full.

"Is death painful?" is a question answered in the negative by Dr. Beardsley in the *Tempe*, an interesting scientific explanation being given of the chemical processes immediately preceding death, the development of carbonic acid making the ganglia insensitive.

On Friday, October 2nd, 1885, at eight o'clock, an Inspirational Discourse will, by desire, be delivered by Mrs. Cora L. V. Richmond, at the Public Hall, Croydon, on "Socialism, from the Standpoint of Spiritualism." Fifteen minutes will be devoted to answering questions. After the address, an impromptu poem will be given on a subject to be selected by the audience. Admission is free. A collection at the doors will be made to defray the necessary expenses.

THE North German *Allgemeine Zeitung* reports the case of a cataleptic girl at Lublinitz, in Upper Silesia. She had learnt neither to read nor write, but fell suddenly into a condition in which she repeated many prayers by heart, and gave information on matters of which she had before no knowledge. She often remained in the cataleptic state three whole days, motionless and unconscious, without any nourishment, but answered questions addressed to her. She is supposed to have intercourse with deceased persons, and many resort to her for communication with their departed relatives. "It is certainly the fact," says the Hamburg *Altener Tribune* "that things apparently supernatural happen with this girl, but it is certainly desirable that the state of the case should be ascertained from a competent quarter."

THE exposure of the medium, Frau Töpfer, by a late member of the Spiritualist Union at Leipzig, has obtained wide publicity through the columns of the Leipzig *Tageblatt*, and has led to suggestions of complicity with the medium against Professor Cyriax, president of the Union, and editor of *Spiritualistische Blätter*. These suggestions are repelled, it seems effectively, by Professor Cyriax in a later number of the *Tageblatt*. Frau Töpfer was one of the mediums with whom Baron Hellenbach experimented. It is scarcely possible to read his detailed accounts in *Geburt und Tod* and doubt her powers as a medium at that time, though Hellenbach expressly declares her physical agency in many cases ("So gewiss diese Thatsache ist, ebenso gewiss ist, dass Frau Töpfer sehr oft leiblich als Gestalt hinter dem Vorhange fungirte," p. 115)—a fact which he emphasises by the type.

LIFE is but thought, so think I will
That youth and I are horse-mates still.—Coleridge.

* See *Psychische Studien*, June, 1883, p. 290, "The Vampire belief not wholly a delusion."

SPIRITISM.

BY EDUARD VON HARTMANN.

(Continued from p. 470.)

There is, however, in fact, a province of phenomena, where the possibility that the apparition is the medium is excluded, and this province encroaches upon that of transfigurations of the medium, in so far as the apparition of the latter shows changes in size, form, complexion, beard, and dress, utterly unattainable by means at the service of the medium in the cabinet. When before the sitting the medium is closely searched, has even exchanged his own clothes for others of easily recognisable cut and colour, the locality being under strict control, it is not to be seen whence the medium should get the means of disguise, how he should provide himself with white gauzy raiment, stout material with heavy draperies, beards, turbans, masks, buskins, &c. If, nevertheless, the spectators see him appear as figures of different age, sex, size, clothing, nationality, &c., other causes of this phenomenon must be sought for.

What may help us on the right road, is first the circumstance, that such uncommon and apparently inexplicable phenomena seldom or never appear to spectators present for the first time at a mediumistic sitting, and that even frequenters must with a new medium go through many sittings where only physical phenomena occur, until the medium's own somnambulant consciousness announces that the time is come for attempting transfigurations. It is an universal experience that phenomena are more plentiful and extraordinary, the more sittings the medium has held with the same circle, and that every newly introduced member interrupts or quite arrests progress. It follows that close *rapport* between medium and participators must be established, before transfigurations and materialisations can succeed, and that depends, not on mere human, friendly, relations between their waking consciousnesses, but only on a relation between their somnambulant consciousnesses, i.e., on a magnetic *rapport*.

The physical phenomena progress in proportion as the participators are trained to be unconscious auxiliary mediums, as they learn, that is, to give off more and more nerve force, and to make over this to the disposal of the medium; the ideality of the manifestations is the more astonishing, the more they expose themselves to the medium's will to thought-reading, suffer to be implanted in them the unconscious will to thought-transference to the medium, and let themselves be stimulated by the medium to the development of a masked somnambulant consciousness of the hyperæsthetic somnambulant memory. When their latent mediumship has been thus in some degree awakened, and the magnetic power of the unconscious will of the medium over their masked somnambulant consciousness is sufficiently established, the medium, whose somnambulant consciousness is very sensible of this concurrence of auxiliary mediums, can pass on to phenomena which presuppose a certain power over the souls of the spectators.

With different members of a small circle, the power obtained by the medium in the course of preceding sittings will be different; consequently the amount of phenomena confirmed by different spectators must be different. This fact is seldom enough regarded; instead of each spectator giving his own report, without consultation with the rest, of every sitting, the party agree upon a common account, in which the subjective diversity of the phenomena disappears. Whereas it is easy to agree upon the physical phenomena (except lights), with transfigurations and materialisations it is often quite otherwise, especially on their first appearance; afterwards, when all the party have fallen sufficiently under the power of the medium, in this province also the testimonies will be again more consentient.

At first the medium usually only puts out for a few moments before the curtain single parts of the body, hands,

arms, head; gradually showing the whole upper body or quite emerging. Then at once it appears that some of the spectators think they recognise the medium without a doubt, and see nothing else whatever than his form, while others, with a sort of mutual agreement, declare the apparition to have been essentially different from the medium. Similarly at table-sittings in the light, individuals present have seen different shaped hands come from under the table, at a considerable distance from the medium, whose hands lay visible to all upon the table, while the others have seen nothing whatever of this. Evidently, in such cases there is a transfer of the medium's hallucinations into the somnambulant consciousnesses of the sufficiently sensitive of the party, for we have seen already how favourable to hallucination-transference the relations in such a situation are.

With us Westerns, consciously or unconsciously-willed hallucination-transference to a recipient in waking consciousness, who has not the will to be hallucinated, and does not at all suspect that the figure perceived by him is the transferred hallucination of a third person, is something extremely uncommon. But the history of religious excitements affords a number of examples of whole assemblies of ecstasies infected as much by hallucinations as by convulsions and Vitus-dance, when, it is true, speech powerfully assists in giving definite direction to the phantasies of the recipients. Examples of this kind are, moreover, to be found in all those cases where living or dying waking or dreaming persons transport themselves with ardent longing and hallucinatory vividness into the proximity of another at a distance, and produce in the latter, by the *rapport* thus restored, a corresponding hallucination of their personal presence. (*Ps. St. VI.*, 294, 344; *VII.*, 47, *et seq.*) Here it is to be remarked, first, that the success of the experiment with sufficiently sensitive recipients seems not dependent upon knowledge of their locality for the time being, so that thought can be directed to it, and second, that if generally the environment of the recipient is represented in both consciousnesses, its perspective still appears different in each, according to the actual or supposed position in it of the seer. Transference in Europe seems seldom to have extended to other hallucinations than the personal apparitions of the transferor; only in "second-sight" or true clairvoyance infection of hallucinations by the true seer to predisposed companions appears to occur.*

On the other hand, cases of hallucination-transference are more frequently reported of Indian fakirs and Turkish dervishes. One is made, for instance, to see a coil of poisonous snakes beneath a raised cloth, where immediately afterwards nothing is visible (*Ps. St. IV.*, 200); or in a closed room is seen at one time a flock of wild geese flying; at another a number of snakes curling about; at another the walls drawing together as if they were about to crush one. (*IX.*, 469, 470.†)

Recently magnetisers have produced the phenomenon of transference of hallucinations even in public representations, but have first placed the recipients in the hypnotic state, and, moreover, made use of the word of command in order to educe the hallucination. They have thus caused a substance with a nasty taste to be eaten for one with a pleasant taste, a staff to be seen as a snake, and excited the belief that the magnetiser was floating about in the air (*Ps. St. III.*, 536, 537), and so on. What with the help of speech a magnetiser awake can do with a perfect stranger in open somnambulism is possible without speech to a somnambulant magnetiser with a masked somnambulant who is

* See *Ps. St. IX.*, 152-154, for a very evident case of this. The instance adduced by Schopenhauer (*Parerga*, 2nd Ed., I., 316-317) is quite simply explained by the fact that the imprisoned medium had the hallucination, which he transferred to the fellow-prisoners who had fallen under his magnetic influence, twice in sleep and only on the third occasion when awake, so that the agreement of the apparition seen by the others on the two first occasions with the simultaneous dream image of the sleeping medium could not be tested. It is highly probable that animals are also susceptible to the transference of hallucinations (comp. Owen: "The Debateable Land"; Davis: "The Magic Staff"); and, indeed, it would not be surprising if with the relative preponderance of the middle brain in animals their average susceptibility to this should be greater than that of human beings.

† [See "LIGHT," September 9th, 1882, for a translation of this case.—T.S.]

better known to him ; what in the above-mentioned instance is possible with sensitive recipients at a far distance, is possible with non-sensitive recipients in proximity. If the urgent wish of the somnambulist transferor is not to transfer his hallucination of his personal presence to a distant recipient, but is rather directed to transfer to a recipient close by his hallucination of the personal presence of deceased spirits, there will be a corresponding change of the recipient's perception. If, for instance, the medium has the hallucination that he is no longer himself, but, say, the spirit of John King or Katie King, the hallucination will pass to the recipient that the medium stepping in front of the curtain is no longer the medium but John King or Katie King. If, in another case, the medium has the illusion that from the pit of his stomach a mist develops, and out of the mist a spirit form, the fascinated spectator will likewise have the same hallucination. (IX., 83; IV., 546-548.)

Psychiatry distinguishes between hallucinations in the narrower sense, and illusions, understanding by the former a product of the phantasy without a foundation of sense-perception, by the latter phantastiotransformations of sense-perceptions. So that it is an hallucination if a coiled-up snake is seen lying on a plate, but an illusion if a stick or rope is taken for a snake ; an hallucination, if a misty form is seen growing out of a medium, but an illusion, if the medium himself is seen as the apparition of a spirit. Moreover, the boundary is fluid, hallucination and illusion passing into one another, for apart from conditions in which sense-perception is closed, every hallucination must dispossess a segment of sense-perception, and introduce itself among the momentary collective sense-perceptions, and on the other hand there are illusions in which transformation of the completely contrary sense-perception at their foundation seem to be more difficult than would be an original construction on a neutral ground. Thus illusions and hallucinations pass into one another when at one time the medium himself is regarded as a wholly different figure ; at another an apparition very like the medium is mistaken for the latter ; or lastly, medium and phantom are seen to separate and come together again. With slight deviations of the form from the medium (as in Crookes' observations) hallucination-transference is evidently facilitated by the medium coming forward ; when the deviations are great, hallucination may be easier to implant than illusion.

Ordinarily, perception of the same phenomenon by several observers is sufficient guarantee of its objectivity ; but this is no longer the case when the relations are exceptionally favourable to hallucination-transference. For although here also identity of the transcendent cause may be concluded from agreement of the effect, yet this identical cause is not here a material thing (in itself) in real objective space, affecting the senses of those present, but the subjective hallucination of the medium, affecting the somnambulist consciousness by induction of similar brain vibrations. In these cases, therefore, we have to look for other marks of distinction between perception and hallucination.

When a form is seen, with opportunity of contact, and the hand passes through without resistance, the probability that there is here a bare vision, or hallucination of sight, will doubtless be very great, but this is no certainty, for there are bodily forms of matter in such conditions of aggregation that their surfaces reflect light, but are not perceptible by touch. It seems to be a sure test of the objectivity of forms, known to be different from the medium by observing them originate and disappear, that they cast a shadow, are reflected in a mirror (Owen), appear magnified or reduced when seen through magnifying or diminishing glasses, and are duplicated by a prism. Nevertheless, this would be a fallacious conclusion, for hallucinations have all these properties also ; indeed, the magnifying and diminishing through glasses,

and the duplication through a prism is made use of in psychiatry, like distention and contraction of the pupils on approximation and removal of the form, as a test to distinguish genuine hallucinations from mere representations of the phantasy, or feigned hallucinations. Photography alone can afford a safe proof of the hallucinatory character of a seen form, when plates of sufficient sensitiveness for the apparent light-strength of the apparition show no chemical impression. With self-luminous phenomena, usually, as already remarked, the super-frangible rays so predominate, that the plate shows impressions even when non-sensitive observers see nothing at all ; but with phenomena not possessing self-illuminating power, momentarily flashing electric curve-lamps, or burning magnesium wire, will give a sudden illumination sufficient to secure positive results in case of the objectivity of the phenomenon.

In fact, all photographic experiments hitherto attempted with forms which were seen by the spectators tell against the objectivity of the phenomena, for in all cases hitherto reported there were no results except when the medium himself was admitted into the photograph. In the latter cases the pictures are not distinct enough for it to be decided whether, besides the form of the medium, the illusion disguising him has also attained to photographic reproduction ; in other words, whether the photograph obtained resembles the phantom, and not merely the medium inherent in it. The photograph taken by Crookes, on which is to be seen the medium simultaneously with the phantom, is exposed to the strong suspicion that instead of the supposed phantom the medium, and instead of the supposed medium the dress of the medium, stuffed with a cushion in a half-concealed position, have been photographed. Since material restraint of the medium affords no security, a simultaneous taking of medium and phantom would have to be shown, before objectivity could be conceded to apparitions perceived merely by the sight of the spectators.* All photographs hitherto produced, which seem to fulfil this condition, have turned out to be either the fraud of speculative photographers (*Ps. St. II.*, 338, 345), or are much open to the suspicion of having been deceptively manufactured by too zealous Spiritists for the conversion of unbelievers.†

Ordinarily, detection of a possible deception of one sense is sought by help of the other senses, the agreement of several being considered sufficient guarantee of objectivity. This is quite enough, when the question is of particular sense-deceptions in waking consciousness, but not when it is of actual hallucinations, i.e., transferences from the somnambulist into the waking consciousness ; for here the number of the senses sharing the hallucination rises with the vivacity of the latter. The weakest degree of hallucination concerns only a single sense, either that of touch alone (contacts by invisible hands), or of hearing alone (storm-bells, fire-bells, music of the spheres, war-alarums, human voices), or of smell alone (characteristic scent of a person or locality), or of sight alone. With increasing energy of the somnambulist consciousness, hallucination of one sense evokes the feelings and perceptions naturally associated with it of the other senses, when the accessory feeling elicited may enter consciousness even before the principal hallucination, should the dramatic course of the whole hallucination so require it. For instance, one first

* [Dr. von Hartmann will, I am sure, not object to a quotation here from Mr. Crookes, that readers may appreciate the extent to which collective hallucination must be supposed to go, if only the photographic test above required is sufficient to exclude that possibility. "During the photographic sances, Katie" (the spirit) "muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side while Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook" (the medium) "and Katie at the same time, under the full blaze of the electric light. We did not on these occasions see the face of the medium because of the shawl, but we saw her hands and feet ; we saw her move uneasily under the influence of the intense light, and we heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head." (Italics mine.)—Crookes' "Phenomena of Spiritualism" (Burns, 1874), p. 109.—TR.]

† The translator is unaware of any evidence of the latter suggestion.

hears the outer door unlocked, opened, and closed, then steps in the hall, then the room door open, and then first occurs vision, while in less vivid cases the accompanying and preceding hallucination of hearing is absent, and the room door seems to open without sound, if the form does not enter through the closed door. The vision now approaching the observer, if the latter recognises in it an acquaintance, the hallucination of the smell of scent commonly used by the acquaintance may very easily associate itself, and finally, the figure may lay a hand upon his shoulder, the hallucination of touch being then associated. These combined hallucinations of four senses will, however, not afford the least guarantee for the objectivity of the apparition; rather will the well-founded presumption, that one of these different feelings of sense is hallucinatory, suffice as foundation for the suspicion that they are all so, and originate from a common hallucinatory source.

Applying these principles to mediumistic phenomena, from the well-founded presumption of the hallucinatory constitution of visible phantoms, we have to derive the suspicion that feelings of touch also, associated with these visions, or alternating with them, are mere hallucinations. It is true we must here be on our guard against over-hasty generalisation, as is already shown by the circumstance that hitherto hallucinations of hearing do not seem to have been observed at mediumistic sittings, the voices heard being rather the somnambulically feigned voice of the medium. Only if it is true that several voices appear to come from different parts of the room, not only in quick alternation, but sometimes also in the strict sense of the word intermingle speech simultaneously: only then would it be necessary to speak of mediumistic hallucinations of hearing.

As to hallucinations of touch in particular, the possibility remains that felt pressure of invisible or visionary hands, feet, &c., is also derived from a system of dynamical push-and-pull lines, presenting the analogy of the pressure of hand-surfaces without corporeity behind them, just as impressions of this sort may be supposed to arise. Whether in the particular case there is a dynamical influence of mediumistic nerve force, or only a transferred hallucination, is not to be determined from the simultaneous visibility or invisibility of the supposed hand; for as a dream can create in itself the suitable sense-perceptions, so also may the vision of a hand be fused for consciousness with a really perceived hand-pressure (without hand) into the unity of an apparent object of perception, just as well as hallucinations of sight and touch of the hand might be fused for the unity of an apparent object of perception. This fusion for the unity of an apparent object belongs even to the content of the hallucination to be transferred, in so far as the medium's own somnambulic consciousness has already accomplished this fusion; and indeed it is then quite indifferent, whether the medium has fused the visual hallucination of the hand with the phantasy image of the tactile hallucination to be produced, or with the phantasy image of the tactile perception to be produced by his mediumistic nerve force.

Should the part of the observer's body which is supposed to be pressed be undoubtedly outside the medium's range of action, it is certain that one has only to do with combined hallucinations of sight and touch; in other cases there remains a doubt, which can only be decided in favour of a combination of visual hallucination with real impressions of mediumistic nerve force, if the same supposed hand or foot, without interruption of its visibility, immediately afterwards effects a permanent impression on a suitable material. This experiment, so far as I am aware, has never been made; I know of only one isolated report, that in a materialisation sitting an impression of a simultaneously visible (but not palpable) child's foot was produced (*Ps. St. VII., 397*), and this when the curtain, behind which the medium sat, was

raised, thus undoubtedly within the medium's range of action.*

This report requires, first, confirmation by similar observations of others; yet it receives some support from various instances, weakly attested it is true, which are said to have spontaneously occurred outside mediumistic sittings.

Someone, for example, is reminded of a person by seeing, in a half-somnambulistic state, a hand near him write the name of the person in question; or a ship is caused to alter its course, and to save a wrecked vessel by the steersman seeing in the cabin the captain of a strange ship sitting and writing, the words "steer to the west" being thereupon found in the ship's book in a strange writing. Should the view not be preferred, that the writing was produced unconsciously, and without subsequent recollection, by the hands of observers themselves in the somnambulic state, there remains only the assumption that they were spontaneous writing mediums, with the capacity for writing at a distance, and that in this way, thus themselves writing at a distance, they brought to consciousness ideas transferred to them from a distance, or resulting from their clairvoyance, while at the same time they had the vision of a strange hand or person writing. It would not be surprising, if in the case of writing at a distance by mediums also,† it should thereupon be reported that the strange writing hand had been seen by the observers, which up to the present has not happened, so far as I am aware, at least not at sittings in the light; but that would not afford the least ground for seeking in such visible hand anything else than a transferred hallucination of sight.

The case is similar, when seen forms, as to which there is a certainty that they are pure hallucinations and not mere illusions, raise material objects, carry them about, hand them to a spectator, take them back, and restore them to their places. All this may form part of the transferred hallucinations, as well as the approximation of the walls of the room in the example above mentioned; but it can be proved by the changed positions of particular objects after the sitting that there has been actually an objective displacement of material things. When these movements have happened within the range of action of the medium's nerve force, and do not exceed the mode and strength of performances by means of this force, there is no reason for referring them to any other cause. The somnambulic medium has then fused his hallucination of the presented forms with the figuration by phantasy of the displacements of objects, has unconsciously effected the latter by his mediumistic nerve force, having himself the honest belief that the forms of his phantasy have effected these displacements by their own power; by transference of his hallucination to the spectators he has then also at the same time transferred to them the involuntary conviction that the seen displacements of things are effected by the hallucinated forms.

Further, I know no report of such movements of material things by phantoms, from which it appears that the reporters had been aware of the necessity and difficulty of distinguishing between hallucinations and illusions; all reports of this sort up to the present suggest the supposition that the supposed exhibitions of the force by the forms were simply muscular performances by the mediums, who were resident in (*drinsteckten*) the phantom.

When an apparition tears off its veil pieces which dissolve like cobwebs between the fingers of the spectator, and when it thereupon repairs the holes in the veil by shaking it out, it is clear that this is a case of combined hallucinations of sight and touch. When, on the other hand, the figure lets the spectator cut off pieces from its garment,

* [*Wirkungssphäre*. The "action" here referred to is that of the mediumistic nerve force. There is no suggestion of ordinary physical action.—*TR.*]

† [*i.e.*, at sittings.—*TR.*]

which feel stout, like earthly material, a doubt arises whether there is here hallucination of touch, or an *apport* of a real object. If the samples, likewise, afterwards dissolve, or are not to be found after the sitting, their hallucinatory character is to be considered proved; if they afterwards exist, and can be priced per piece, their reality, and at the same time their earthly derivation are indubitable. When a figure standing within the range of the medium's action, wears a piece of earthly material, there remains the possibility that the medium, by his nerve force, keeps this material suspended and approaches it to the spectator, and by the same force applies scissors for the cutting, all in hallucinatory projection upon the visionary form, which need not for all that have, itself, the least reality. More obviously suggested, certainly, is the suspicion that a form wearing earthly material and cutting pieces from it with scissors is no hallucination, but an illusion superinduced upon the medium, who is the agent. Just because this form is illusory, that is, bears in itself a number of hallucinatory elements, can it also wear hallucinatory attire (veil, &c.), which for touch appears as dissolving cobweb, or impalpable nothing.

It will be for future materialisation-sittings, above all, to distinguish, first, whether the forms seen are illusions or hallucinations; secondly, whether in the latter case their supposed actions leave behind durable effects which can be exhibited; and, thirdly, whether such effects have been accomplished within or external to the range of action of the medium's nerve force. That a form is a pure hallucination, and not an illusion, is only to be established by the test, that either the hand grasps through it, or its origination or disappearance is observed (*Ps. St. VI.*, 292; *IX.*, 146, 147), or it is seen at the same time with the somnambule medium, when confederacy is unquestionably excluded (*VIII.*, 435; *IX.*, 157; Hellenbach's "Geburt und Tod," 114). These proofs failing, there is always only to be admitted an illusion which includes the medium, because this case is the common one, and the pure hallucination of detached phantoms is the rare exception. At all events, it is once more to be remembered that this proximate supposition is not excluded when the medium is bound or confined in a cage.

Existing reports from Spiritist circles up to now seem to me to contain no statements whatever which could necessitate our going beyond the proximate explanation by hallucination-transference, in combination with the action at a distance of mediumistic nerve force. Nothing has ever been reported of durable mechanical effects by pure phantoms, detached, that is, from the medium, beyond the range of the latter's nerve force. So long as this is not the case, it seems to me scientifically unwarranted to attribute objective reality to the alleged subjective apparitions, and to devise hypotheses for the explanation of them as objectively real apparitions. Experiments for determining alteration of weight of the medium during the appearance of the apparitions, and the weight of the apparitions themselves by their stepping on a weighing machine, seem well adapted to bring this question to a decision, if by a self-registering apparatus the possibility was excluded of hallucinatory reading off during the sitting; but against this is the circumstance, that in consequence of charging with mediumistic nerve force, the medium himself, even without giving off matter to the apparition, may considerably diminish his weight, and may in the same way dynamically weight the machine while the apparition appears to be upon it, also without the apparition itself possessing reality and weight. Thus, by this means nothing can be established with certainty.*

Further, even supposing the Spiritists to be right in assuming that the medium gives off part of his organic

* In the single case known to me where an apparition was weighed its weight agreed with that of the medium (*Ps. St. VIII.*, 52), from which is to be concluded that it was the medium himself who stepped upon the scale.

matter, and thereout constructs a form of materiality which gradually increases in density, still would not only the whole matter of this objectively real apparition thus be derived from the bodily organism of the medium, but also its form from the somnambule phantasy of the medium, and the dynamical effects possibly developed by it from the nerve force of the medium; it would be, do, and effect nothing than what the somnambule phantasy of the medium prescribed to it and realised by means of the forces and substances of his organism at its disposal. Even in this case no pretext would be given for recourse to another cause than the medium, as has been comprehensively and convincingly shown by Janisch.* Meanwhile, until quite different proof is adduced than hitherto, the term "materialisation" must be decidedly rejected as misleading and unwarranted; the phantoms of so-called materialisation-sittings are, after all which can be said of them up to the present, really only phantoms, i.e., subjective phenomena without objective reality, but phenomena, the relative agreement of which in the spectators is explained by their origin in the somnambule medium's hallucination, transferred to the spectators.

(To be concluded next week.)

ERRATA.—Page 467, first column, 14th line from bottom, for "casual" read "causal." Page 468, first column, fourth line from top, for "in so far as" read "in as much as."

FRANCE.—A new organ of the Press, to be devoted to psychology and sociology, is announced to appear at Lyons. It will bear the title of *Le Spirite*.

The *Gnostic's* second number is attractive. Among its articles is one on "Occult Phenomena in Shakespeare," some columns of "Occult Phenomena at Home and Abroad," and "Testimonies of Eminent Men concerning Psychical Phenomena," of which here is one. Professor Challis, of the Chair of Astronomy, Cambridge, wrote in 1862: "I have been unable to resist the testimony to such [Spiritualist] facts, coming from so many independent sources, and from such a number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted, or the possibility of certifying facts by human testimony must be given up."

The editor of the *South Australian Times* has been speaking out nobly in defence of Spiritualism, and in an issue of that paper just to hand, we find he has been compelled to publish a four-page supplement entirely devoted to letters for and against the subject, so great has been the interest taken since the veteran Spiritualist, Mr. C. Reimers, started the controversy in that paper some months since. In a leading article upon Spiritualism, the editor concludes thus: "Even, therefore, did we find the investigation of Spiritualism prohibited by ecclesiastical authority; even did we find that the facts of 'Spiritualism' were in contradiction to accepted Christian doctrine, we should still hold it to be man's duty to fearlessly and fully investigate in the full conviction that to whatever is pure, holy, and true, no injury can result by inquiry. Nor will any attempted suppression of inquiry be permanently effective, for eventually it will inevitably be found that 'Truth is immortal and shall live; error is mortal and shall die.'"

SCHOPPENHAUER'S works are criticised in the *Revue Littéraire et Politique* of July 18th. The writer, A. Basine, says: "Before entering upon an examination of Schopenhauer's philosophy, we have to inform readers that he believed in apparitions, dreams, presentiments, witchcraft, amulets, and rapping spirits. . . . He believed that there is an indwelling being with every one of us, who sees all the present concerning us, and knows our future, but who cannot manifest his presence except under certain conditions, such, for instance, as in the state of somnambulism; that this mysterious indwelling being is ever endeavouring to give us good counsel; and that it is he who communicates with us by movements and raps of tables, &c."

He believed in a supernatural world with which magicians (mediums?) are in *rapport*, and to which they are able to give us access. He believed that law ruling in the universe may be temporarily superseded by Will; that before Will there is neither gravity, space, time, nor causality. . . . He had no doubt as to the ultimate triumph of his doctrine, which he called a Revelation or Inspiration by the Spirit of Truth."

Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—EMERSON.

* "Gedanken über Geister-materialisation," by Dr. Janisch, Real-schuldirector. (*Ps. St. VII.*, 115-122, 177-184, 207-213.)